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Intelligence in Animals.*

BY J. SYLVESTER HUMMER, '90.

"Above, how high progressive life may go!
Around, how wide, how deep extend below!
Vast chain of being, which from God began,
Nature's ethereal, human, angel, man,
Beast, bird, fish, insect, what no eye can see.
No glass can reach; from infinite to thee.
From thee to nothing."

—POPE.

Life manifests itself throughout all nature. It is the active principle that gives its bloom to the rose, its lovely hue to the violet; that fills the air with sweet, melodious sound, and scatters variety in every degree of its development in the vegetable and animal kingdoms. The great characteristic of life is self-motion. When this motion ceases, life also is extinct. The vast concourse of living beings scattered in such harmonious profusion over the earth's surface, through the air and in the watery deep, form two great divisions: plants and animals. The latter is again subdivided into the brute and man.

Everything in nature is wonderfully supplied with the properties necessary to fulfil its functions. The plant has its organism; the animal, though an organized being, has also a sentient life and the power of voluntary locomotion. Both plants and animals have some vital features in common. Existing at first only in germ, they grow in virtue of the activity inherent in their nature. They are distributed alike into different species, possess different members or parts, and propagate themselves according to their kind. But the plant has no sensible perception; no function which is capable of sensation, in-

stinct and appetite, and an innate, self-moving power, all of which the animal possesses. Life in plants is manifested to us in their growth, in their leaves and flowers and fruit; in animals it comes out more definitely in their locomotion. The plant's living activity is determined for it by physical law; it specifies for itself, by no immanent act whatever, the manner of its living, or the nature and qualities of its food. Its sole function is to put into execution the uniform law of activity and fruitfulness prescribed for it by its Creator.

In the irrational animal, however, the vital principle, or the so-called soul, originates the law of its sensible activity. Through its senses it is brought into relationship with myriads of sensible objects: it sees or hears or scents or tastes or feels them; and forthwith by its sentient faculty it has a perception of the sensation that affects it, or of the image that sense mirrors to it. Mere physical impression, however, is not sufficient to move the animal or stir it to action; but actual perception of the sensation is necessary. A horse, for instance, may look at an object for hours and not realize its presence. The steady fixed gaze rivets its eye, but it is only the force of attention that gives it the living power of vision. How indefinitely varied, then, how continual and vivid is the activity of the animal, we may gather from the countless ways in which objects touch its senses. It is affected by emotions of pleasure or pain, fear or hope; and it is by them inexorably ruled. It is invariably drawn to satisfy its instincts; it has neither the freedom of choosing the means to gain its end, nor has it free-will wherewith to curb its appetite. Brute activity is limited by instinct. Still, even with these limitations, the irrational animal possesses wonderful vital activity. Through its senses and imagination impressions of every kind

* Thesis defended before the St. Thomas' Academy, Wednesday, March 6.

flow in upon it, and when seized on by its soul become its motor power. There are also different vital operations in its vegetative nature which are controlled by its sentient soul. Under its vital influence the brute assimilates food to its substance, forms bone and muscle from mineral and liquid elements, and by the balancing of the matter of waste against that of repair, is continually renewing the material of which its body is composed. These and other operations of its vegetative nature the brute cannot perceive, although they are dependent on the principle of its sensible life—its soul. It is in this that the features of the animal's vegetative nature differ from those in plants.

In the latter it works out its special ends, according to the laws assigned to it, without dependence on any other natural, superior force. But in the animal that vegetative life is dependent on a superior organizing power; it is made to minister to a higher nature, is vitalized by it, and forms with it one complete living substance. From the sensitive soul, therefore, of the animal, as from a principle of vital force or a substantial form, spring those influences that touch and energize all the powers of its nature; from it come those life elements which change and elevate with new vigor the forces of its vegetative life, and which put into its senses those vibratory faculties that bring it into intimate contact with the outward world. Yet this animal knowledge never goes beyond the limits of the senses, as the exclusive object of the cognition acquired by brutes is the external things, as individual and particular.

It has been maintained by some philosophers that animals are mere *automata*, moved by some mechanical contrivance, although they seem to move themselves. But human judgment protests against such a view: a machine receives from an agency without it its strength and activity; it neither makes nor repairs itself. But the animal grows in virtue of its soul,—the inherent vital principle of its nature; it makes and sustains itself by assimilating food according to its wants, and by the quickening energies that run through it. Neither the dog, man's faithful companion, nor the steed that shares with the warrior the dangers and the glory of bloody battles; nor the ox "that knows its master" can be rightly called a mere machine. In the abstract the animal's soul may be considered apart from the body; but in its actual living state the animal is not made up of two independent agents, as it were welded together, but is one living creature, which is the subject of various emotions.

Before proceeding further, it seems not irrelevant to trace out a clear distinction between *organic* and *intellectual* action, between *instinct* and *reason* or *understanding*. In some popular works of the present day this distinction is utterly ignored, in others it is directly denied; either because their authors had not carefully examined the subject, or because it was their pleasure to teach a doctrine which identifies matter and intellect in favor of Sensualism and Materialism. A sensible organ or organic power is a member of the living animal compound, that is, composed of a substantial vital principle and matter. It is capable of vital action in respect to its proper objects, and ordained by its nature to sustain and bring to perfection the living organism to which it pertains. Hence *sensible power* essentially belongs to animal nature, and is therefore living and *corporeal* or *material*.

Animals have both imagination and memory, since they preserve the images and impressions received by the senses from external objects; but in them these two powers are organic, or material. They cannot guide their processes; they cannot analyze them, or voluntarily evoke them, or compare them with each other. A dog dreams, but he will never learn to distinguish the dream from the reality. They possess a kind of *physical judgment* by which they sensibly appreciate the fitness or unfitness of an object to satisfy their wants. All these powers are purely organic and material, being all centralized in the brain, within which there must be a *common sense* to distinguish the different sensations and act as a principle of unity for all the five external senses. But no sense or organic power, whether internal or external, can reflect on itself or its own act; this faculty belongs to intellectual substances only.

Since, then, the sense has no reflex action, the impression actually made upon it must be immediately produced by the object and the organ. But as the object is singular, concrete and material, the impression, as in the organ, though vitally received by it, must be a material effect. Both the organ and the object are material; therefore, the effect of their combination must also be material.

They who call in question the existence of internal sense, attribute all sensible operations whose principle is not obvious, either to *instinct* or to *intellect*. According to them, instinct is a kind of vague and indeterminate power which is to account for all cognoscitive operations, which surpass the capacity of external sense. But this is only to evade the difficulty, not to

solve the problem. "Instinct," says St. Thomas, "is a natural impulse or blind inclination to some vital action, which is useful or even necessary for the individual or its species. Yet this utility of the action is neither apprehended nor known by animals as an *end* to be attained; moreover, they cannot help moving onward to reach it." Thus do we explain such curious instances as the simulated lameness of certain birds, the quiescence of insects to escape an enemy, and the wonderful operations performed by beavers, dogs, *et al.* They take hold of some sensible objects, and are by them determined to action; but they are totally ignorant of the *design or purpose* which directs their action. Therefore we rightly attribute it, through the law of their nature, to God, the Author of their life and being. "Let us then," Bossuet concludes, "admire in animals not their acuteness and industry—for there can be no industry where there is no invention, nor acuteness, where there is no intelligence—but the wisdom of Him who made them with an art so admirable that they seem to act with art and reflection."

The brute soul is material: The irrational animal evidently has those cognitions which are perfected in sense alone, though they show no signs whatever that they possess intellect or free-will. Their action is physically necessary, uniform, and unchangeable, because they are determined to one motion only. An agent which is thus limited has no empire over its own operations, and, consequently has no intelligent principle of action. It is beyond doubt that an agent which entirely depends on matter in all its action also depends on matter in its existence, according to the axiom: "Action is always according to the essence of the agent"; or, what is material in its action is likewise material in itself. Since we know the *action*, we may justly conclude to the essence or nature of the agent that performs it. And we may thus formally state our argument: All organic action is material action because both the organ and the object are material; but the senses have none but organic action, since they do not exist alone or apart from matter, therefore the brute has but material action. Furthermore, that which wholly depends on matter and its action also depends on matter and its existence. But the brute soul is affixed to matter and limited to matter in all its action, therefore it is similarly dependent on matter in its existence. It cannot exist of itself, apart from matter, but only as dependent upon it.

Now we arrive at the great question: What is the distinction between the brute and man?

The faculties which place an almost infinite distance between man and the brute are intelligence and free-will, by which man passes the limits of all sensible operation; searches into the depths of God's being; looks back into his own soul through his own thoughts; analyzes justice, goodness, honesty, duty; compares idea with idea, and projects his thoughts even to the infinite. Action merely organic, and action that is intellectual, have entirely different objects. "To feel," says St. Thomas, "and to perform the other operations of the sentient soul, happen with some change in the body; but to understand is exercised without any bodily organ." Hence, the proper object of organic power, or sense, is the real, singular, concrete, and material; that of the intellect is the abstract, universal or intelligible, which is of its nature absolutely supersensible, and therefore immaterial. By its searching abstractive power the human intellect extends more and more its view of particular objects; and by seizing in them what is universal by nature, reaches those ideas which are based on the essence of things.

The brute has skill for certain works from its birth, but does not by itself advance in it during the whole course of its life. It is unfit to learn arts and sciences; it cannot extend its knowledge by inferences, discoveries and inventions; or utter its perception by language, though it is able to form sounds. It has no perception of the supersensible, no consciousness, no freedom, no self-control, no election of means to a purpose, no desire of other than sensible gratification. The brute, at the dawn of its existence, is complete in that line of excellence which is allotted to it; but man begins with nothing accomplished. It is his gift to be creator of his own sufficiency and to be emphatically self-made. In living beings he studies life in its external forms; in himself he beholds it, as it were, face to face. By self-reflection he is conscious of his power of thought and of motion; and through his intellectual acts he is aware of the principle of his existence and vitality. He has no inherent idea either of God, or of nature, or of anything whatever. The preliminaries of his knowledge must come through his senses, or imagination, or his sensible memory. Man knows what he knows, is conscious of the worth of his knowledge; the brute is not. The latter's soul is restricted in its perfectibility by nature: the former's intellectual faculties may be more and more perfected. The divine gift of immortality,—the power of knowing and loving God, the right to participate in His everlasting glory,—these

are distinctions which must separate us by an immeasurable gulf from all inferior creatures.

Man's natural activity is displayed in a more striking manner in the freedom of his will. Wherever the mind may penetrate by its native energy, thither the human will can also lead by the force of its desires. The human mind aims at truth, the will at happiness. The intellect is by its nature determined to its ends; but the will, though naturally inclined to seek for happiness under some indetermined form, is free to look for it in this or that object, or by this or that means. Herein lies one of the great characteristics of man's rational nature. No matter how strongly his desires are drawn to an object, he can overcome them by his will. Of two objects he may choose the one least pleasing to him, or reject both; and even by the abuse of his freedom he can violate the moral law or his obligations to God. In these and in a thousand other ways the conscience of every man tells him that he is a free agent, the master of his own acts; that for these he is accountable to his Creator, who has prescribed to men duties as well as rights.

The manifold manifestation of life in man, however, varies with the religious, moral and intellectual culture of tribes and nations; and even in physical features races differ from one another. But these differences, no matter how great, do not break up the unity of the human species, nor imply that all men have not descended from a common father. It is admitted that certain tribes or classes of men degenerated; but for all that, they did not cease to be men. Amid the wreck of many of their natural or acquired powers their rational nature survived. They had still left to them some sense of religious worship, some perception of good and evil, of right and duty.

The acclamations of universal life give man a solitary, exclusive and dignified position among animals. His structure so wonderfully distinguished in his skull and brain harmonizes with the grandeur of intellect and soul. Moreover, the structure of his hand has always been recognized, not only as a fitting instrument for his service, but also as a signal of his superiority over other animals. Thus too, his erect form, constantly turned toward the heavens, points to his future eternal home; and whilst other animals necessarily bow towards earth for purposes of life, man only occasionally bends himself to mark the footsteps of his journey over its surface. What other animal has even the slightest resemblance to the "human face divine," which not only exhibits interior emotions in the affectionate smile and cheering

laugh, but also manifests the wonders of intellect and sentiment by expressive features, which can be seen and felt, but defy all definition and description. His unique faculty of speech is a means whereby he escapes the limitations of time and space, and advances far beyond the boundaries of the mere animal domain. Those various distinguishing qualities some philosophers, after studying man's bones and head, muscles and brain, without perceiving the deeper principle beneath, maintain that his reason is but a refinement of instinct, and man himself but an animal gradually raised by evolution to his present state. But they fail to produce sound proof to convince us; nor do they condescend to inform us what time it required to make this wonderful transition, or how far back we may look to see our ancestors hanging by the tail from the boughs of the banyan tree, or cracking cocoanuts in the wild forests of Brazil.

Ages ago, King David, who had a fair amount of science, recognized man's place on earth when he exclaimed: "Thou hast made him, O Lord! little lower than the angels; Thou hast subjected under his feet all sheep and oxen; moreover, the beasts of the field, the birds of the air and the fishes of the sea, that pass through the paths of the sea." Ay, man is God's creature, formed after His likeness, endowed with reason, which is a spark of the divine intellect and with a free-will, which tends to the fulness of all good. And as he has his origin in God, so also, he returns to God as his last end, referring to this supreme and infinite Good all his actions, to render him worthy of enjoying it in endless bliss and contemplation.

Elect of God.

BY H. A. HOLDEN.

Elect of God, my Father dear
Who frees my soul from guilt and fear,
Though oceans broad between us lie,
Or I am here and Thou on high,
Yet will I still Thy name revere.

For I can bear my part so drear;
If Thou dost teach a course to steer,—
My soul will one day upward fly
Elect of God.

As stealing on, each passing year
To Death's grim valley brings me near,
Then beckon me from out the sky
And like a bird to You I'll fly
To walk on Heaven's crystal clear,
Elect of God.

The Literature of Mexico.

BY E. CHACON, '89.

II.

As an antiquary no one has ever enjoyed a greater reputation than Gama. Born in the city of México in 1735, he studied civil law, but in the end preferred the exact sciences which rendered him so famous. In 1774 he sent his observations of an eclipse to the French astronomer, M. de Lalande, who published them in Paris with very flattering comments on the author. From this time Gama's name was connected with the government; nevertheless, in the midst of his political routine he always found time to study the antiquities of the Indians. He became thoroughly acquainted with the history of the ancient races; he learned their languages, and, as far as possible, explained their hieroglyphics. To him the discovery of the Aztec stone-calender is due; and his dissertations on the subject are as valuable to science as to art. Had it not been for him, the astronomy and mythology of the Mexican Indians would ever have been a mystery to us. In his studies he never allowed himself to be deceived by the theories which often mislead the antiquarian; and his reasonings are wonderful for their solidity, his conclusions for their precision, and his language for its purity.

The Spanish letters had passed their nadir; and during the reigns of Charles III and Charles IV the revival of genuine letters took place. Long did they remain in a lethargic condition; long did they suffer from the virus of bad taste. Happily for them, Melendez, Luzan, Moratin, Jovellanes, Cienfuegos, and others, inaugurated an honorable crusade, and true art again took the place of Gongora's benighted forms. Such a movement was naturally felt in Mexico; and Naverreté stands at the head of the provincial reformers. He rekindled the long-extinguished flame of poesy; and once more the clouds of ignorance were swept away. The harmony and beauty of his descriptions reflect a deep knowledge of nature, which he well utilized to the honor of New Spain. He begins by tasting the vigor native to the poetry of England; and in his *Sad Moments* the influence of Young is very plainly marked.

Tagle, the successful imitator of Herrera, poured forth his robust song, and was heard with awe over all New Spain. His voice, however, was drowned suddenly by a strange and deafening thunder; the roar of the guns appealed to all lovers of freedom that they might gather

around the Mexican eagle. Tagle was not to linger at such a critical moment; but with a tear for liberty he shouldered his musket and fled into the republican lines. No sooner, however, had the last Spanish soldier laid down his arms, than Tagle's voice, with the roughness of a veteran, once more resounded in Mexico; his best ode, perhaps, being that on the Republican army.

Ortega, after him, also tried his martial songs in pure and elegant verses. He had made a careful study of Spanish classics, and with him a new epoch seemed to dawn upon the Mexican letters. Like Ortega, Quintana Roo had fought against the Spaniards, and now thought of adorning his country by the works of his art. That same energy which characterized him in Congress runs through his rhymes; and being a great lover of precision his works have a majestic sternness about them.

In Spain another important movement was going on about this time. Lyric poetry, as we have seen, had been saved from ruin by Melendez and others; the drama, however, had languished amid painful convulsions until Moratin undertook to revive it. In this noble work our comrade Gorostiza ably seconded the Spanish writer; and what genuine taste, what masterly acquaintance with the social customs can be traced in his *Intimate Friend*; *Don Diéguito*, and in the *Indulgence for All*! His aim was ever to correct the imperfections of society, giving to his writings an elegance truly classical, and evincing in all a rare purity of style.

As the republic of Mexico had just been formed out of the fallen institutions of Spain, our most eminent writers were naturally taken up with the consolidation of the new autonomy. All their writing, therefore, took a political bent, and were confined almost solely to the press of those times. Under these circumstances literature was retarded in its progress, and would have dwindled into insignificance had not Carpio shortly afterwards appeared. This poet's forte lies in description: for there his pen seems a painter's brush as it sweeps over the canvas. At times he ponders by the moonlight among the melancholy ruins of antiquity, and either paints that scene of desolation, or raises his eyes and takes in the smoking volcanoes that swell from the landscape, and with their torches set on fire the skies. He derives his inspiration from the sacred books, and with a wonderful skill repaints the beauties of the Bible. He unconsciously seasons his poetry with his knowledge of astronomy, and borrows from it some of his best tropes. As an erotic poet, however, he does

not come to the standard of Anacreon, lacking as he does, that volcanic incandescence of Shakespeare's Othello, as well as the passionate tenderness of Petrarch; hence his amatory poems are but few.

Beside Carpio we perceive another literary personage; we mean Joaquin Pesado who has a predilection for delicate passions and their elegant expressions. He has made a complete study of ancient and modern classics, particularly of Virgil and the Italian poets. Some of his poems are beautiful translations from Petrarch. Pesado is remarkable for his scrupulous selection of themes, translating among other things, some of the psalms, and still preserving the vividness of the originals. To him do we owe the Book of Canticles given in Spanish verse, which for beauty is truly wonderful. But it is useless to eulogize him further; suffice it to say that he ranks with the best of Spanish classics.

In the midst of fierce convulsions in our country which, alas! has not enjoyed for any long period the sweetness of peace, an event took place that was most favorable to the cause of literature. The Academy of San Juan de Letran was founded; and in it, free from sordid ambitions and rivalries, a circle of literary friends was wont to meet. Before its members Calderon* read his best compositions; and within its pale he prepared those dramas that made him so popular, not only in Mexico but also in the South-American republics. *The Tournament*, *Anne Boleyn*, and *Herman, or the Return of the Crusader* are among his beautiful romances. Through them we glance, as it were, into mediæval scenes, where woman was looked upon with respect, honor as vital to the soul, and valor as the characteristic of every true nobleman. Every type of those memorable ages is spontaneously grasped by the dramatist's imagination, and clad in the sublime galaxy of passion. Calderon has renewed their trembling forms by the magnetism of his poetry; and in the dialogues of his knights, love drops burning syllables, at whose flames the damsels turn pale full of simplicity. Somehow or other, this poet cannot conceal sometimes the stern canons that check his imagination; hence he is more remarkable for his lyric flights than for dramatic ingenuity. His comedy *To None of the Threc*, though an imitation of Breton's *Marcela*, is very charming and instructive, since in it, he severely criticises various defects of our modern society.

Rodriguez Galvan was the first to introduce

* This Calderon was a republican writer of the present century.

the historico-national drama on the Mexican stage, even prior to Calderon's appearance. His first play was *Munoz, Visitor of Mexico*; and in this, as well as in *The Private of the Viceroy*, a thorough acquaintance with the old Spanish dramatists is to be descried. Nevertheless his works show the author's want of experience, as he died at an early age so that nothing but his youthful poems are left to us. In his lyrics the romantic sternness of doubt is a marked trait; but they show a fiery temper inferior not even to the author of the *Tournament*.

Immediately after these celebrated writers, another generation of *littérateurs* sprang up. Prieto in his paroxysms of inspiration took up the lyre of romance and caused it to vibrate with inimitable melodies. Unfortunately, he disregards at times the respect which modesty demands, and his frolicsome imagination carries him away in its turmoils. Notwithstanding this, the artistic winding of his poems, the color of his phrases, in fine, his admirable thoughts place him among our foremost poets. Arango also, having made a careful study of the Spanish and Italian classics, now tried his lyre; yet, though he lacks no inspiration, his works are mostly reduced to beautiful translations. Sebastian Segura has left a number of exquisite sonnets; and among his various compositions his essays in hexameter are perhaps the best. Vincent, his brother, while taken up mostly by politics, has written a few poems that show to advantage his poetic talents. Escalante's blood curdles in the heat of those passions that tear from him, as if he were an Ovid, involuntary rhymes. His voice is rough but solemn; and art cannot restrain its violent bounds, so much so that none but vast, almost infinite minds can keep pace with the gigantic undulations of his spirit.

Alcaraz is worthy of notice for the music of his verses, which, bathed in the golden metaphors of the Orient, show plainly the style of Byron; but we cannot say whether, happily or unhappily, Alcaraz has borrowed the forms rather than the temper of the English poet. Lafragua takes Quintana for his model; but while learning from him the choicest idiom, he falters at times, and falls into a simplicity void of interest. Outside of this imperfection, his works are very delightful. Payno's prose cannot fail to make a deep impression on account of his naturally tristful sentiments. His notes of travel, his moral dissertations, his criticisms, all are like a mirror of his generous soul; and every phrase carries in it a pulsation of his heart.

Franco displays a brilliant intellect in his works; but he has more learning than ingenuity;

his thoughts are measured by the geometer's compass, and all through his calculations restrain the activity of the imagination. Roo Barcena's compositions are charming; Miran appears shrouded by the myths of Ossian; and Esteva wanders like a solitary student, singing ditties to the ladies in the balconies.

Unfortunately, for the cause of our new-born literature, the greater number of these promising youths, when the fleeting impressions of their first years were passed, abandoned the Muse's bower. Some followed the noisy bar, while others assumed the grave duties of national officials. Some accepted foreign legations; others were tied to the destiny of their political interests in the journalist's office; a few were content with attending to financial affairs; and many more, thrown helplessly into a *dolce far niente*, or carried away by a premature death, were a sad loss to our literature which was on the point of a grand revival under such auspicious circumstances.

(CONCLUSION NEXT WEEK.)

Jannsen the Historian.

Dr. Jannsen is a native of the old historic town of Xanten, North Germany, where he was born April, 1829. As a lad he was apprenticed by his father to a coppersmith, but showed a strong aversion to the career marked out for him. Whenever opportunity presented itself he dropped the hammer and took to books, history being his favorite study. His master suggested a change from workshop to school. And to the village school he was sent where he soon made his mark as a most apt pupil. Two years later, 1846, he entered the gymnasium at Recklinhausen, and in 1849 the academy at Muenster. In 1850 he began to attend the lectures on philosophy and theology at Louvain. Meanwhile he did not lose sight of his favorite study of history. The celebrated Moeller, historian of the Middle Ages, and Aschbach, who had gained fame by his work on the West Goths, Emperor Sigmund, etc., were his guides. Later he entered on terms of the closest intimacy with the celebrated Johann Friedrich Boehmer, a Protestant who had been the librarian at Frankfort for upwards of twenty-five years. Boehmer was known as a living encyclopedia of history, modern and mediæval, profane and ecclesiastical. Thus Jannsen was in a position to study history from a non-Catholic point of view, and had access to sources of history that were unknown to the world at large. Of an analytic mind, patient, diligent, and unwilling to take statements at second hand, he resolved to gather materials from first sources for a history of his people and their relation to the so-called Refor-

mation. He refused to follow beaten paths, but to strike out on lines of his own, marked solely by truth, hit or hurt whom it might. He also resolved to let witnesses speak, an unbiased public to be judge.

His years of patient study in the domains of history, covering the Middle Ages, convinced him beyond a shadow of doubt that this period, during which so much had been done for literature and art, had been much maligned; that consequently its history as that of the so-called Reformation was sadly in need of being re-written in the impartial light of truth. Materials he had in abundance, and access to first and original sources was opened to him in the old libraries of Europe, to aid him in the work he assigned to himself as the work of his life.

The first volume of his celebrated work appeared in 1876, the sixth in 1888. The six volumes thus far published have reached the *twelfth* edition. To say that Jannsen's history created a sensation in the German Protestant world is stating it mildly. There was "howling and gnashing of teeth," the Protestant pulpit and the infidel and Protestant press were enraged that an obscure man, such as Jannsen had been up to the time of the appearance of his history, should dare to assault the "sainted" memory of Luther and his co-laborers in the "Reformation." They used the weapons of abuse for argument. But the greater the abuse heaped upon Jannsen the wider circulation his history gained. Jannsen calmly watched the storm; he felt himself secure under the shelter of historic truth. It was then he published in rapid succession his "Answers to my Critics," in which he completely routed his assaulters, not with abuse, but with cold facts, verifying, as he had done in his history, every statement, by quoting writer, volume, edition and page, his quotations being in every instance from non-Catholic sources. After publication of his "answers" pulpit and press were silenced, and the unbiased world of scholars and lovers of real history came to the front. It soon gave its verdict, that Jannsen's statements, as contained in his history, and "Answers to his Critics" were irrefutable, his quotations ungarbled and his references true.

The value of such testimony from a hostile source is very evident. But it must not be inferred from the above that Jannsen painted history to suit Catholic eyes. On the contrary, his coloring at times is the very contrary. He tells the whole truth; he paints in true colors; he suppresses nothing. He publishes to the world what Catholic historians prior to him dared not pen. In the words of the lamented McMaster, he did not write *his* story; he wrote history as it should be written—full, free and fair. It is to be hoped that some one competent will soon give to the English speaking world, in at least a fair translation, this monument of history so ably written, but so little known outside of Germany.

G. F. H. in *Catholic Universe*.

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The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has entered upon the TWENTY-SECOND year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

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—In another column we publish a sketch and portrait of the late lamented Commendatore P. V. HICKEY, Founder and Editor of the *Catholic Review*, *Catholic American*, *Illustrated Catholic*, and other publications. As the recipient of the Lætare Medal from Notre Dame, the deceased journalist merits more than the short tribute to his memory which we were able to pay last week. The sketch which we give in this number is taken from the *Review*.

—The *Catholic News*, this week, publishes an excellent educational supplement containing descriptions and illustrations of the principal Catholic colleges in the United States, and showing the great progress made in the work of education during the hundred years that now mark the hierarchical existence of the Church in this country. At the same time this "supplement" gives interesting and instructive information regarding the growth and development of our great Catholic institutions of learning, their present standing and the facilities which they possess for a thorough and systematic imparting of knowledge to the youthful mind. It is another tribute to the enterprise which characterizes the management of the *Catholic News* which is meeting with deserved success in its career.



Commendatore P. V. Hickey.

(Ob. Feb. 21, 1889.)

Patrick Valentine Hickey was born in Dublin on the 14th of February, 1846. His father, who died two years ago in Brooklyn, was an eminent teacher and Inspector of National Schools. Mr. Hickey sent his son to St. Vincent's College, Castleknock. There the boy spent four years. He entered Castleknock in 1857 and spent a year in Clonliffe College, Dublin. From Clonliffe he went to Maynooth. At that famous college he pursued the higher studies of philosophy and theology. The present Archbishop of Dublin, Mgr. Walsh, was one of his professors, and rated him as the brightest pupil in his class; so Mr. Kehoe, the Manager of the Catholic Publication Society, informs us.

Mr. Hickey, gifted with exceptional natural abilities, was thus grounded and formed in the highest knowledge under the highest tuition. He left his native land and came to the United States in 1866. He procured employment on the *New York World*, which was then under the direction of Mr. Manton Marble, and was at the time a school of brilliant journalists. There he gained immediate recognition for his versatility and power. At the same time he gained the practical knowledge of journalism which only a great newspaper can supply. He stayed with the *World* for six years leaving it to found *The Catholic Review*. He was thus equipped in every way to do the work which he cut out for himself. He ranks among our great Catholic journalists. *The Catholic Review* was from the very first recognized as an authority and a power by such men as Brownson, Hecker, MacMaster, who were veterans in the field on which Mr. Hickey entered.

The American hierarchy stamped Mr. Hickey's work with their approval. They recognized his competency as a journalist and exponent of the truth in doctrine and morals. He was so recognized in Rome. The Holy Father, Pius IX, blessed *The Catholic Review* more than once, on one occasion telegraphing by the Atlantic cable his Apostolic blessing to *The Catholic Review*. The present Pope, Leo XIII, twice by Pontifical letters, "under the Seal of the Fisherman," praised its conductors for their services to the Catholic cause, and raised Mr. Hickey to high rank in the two Pontifical Equestrian Orders of St. Gregory the Great and St. Sylvester. These blessings Leo XIII repeated to every American visitor to Rome who had occasion to speak of the work of *The Catholic Review* or *The Catholic American*. When Mr. Hickey visited Rome during the Pope's Sacerdotal Jubilee of 1888, the Holy Father granted him four audiences, repeating his blessings and words of encouragement to himself, to all his co-laborers and assistants, and to all who helped the work of *The Catholic Review*. "These were great rewards, even for the labor and sacrifice of a life."

The last words quoted are Mr. Hickey's, and they are wholly characteristic of him and his purpose. He was a loyal Catholic, a loyal American, a loyal Irishman. His sole ambition was to do good. He was not ambitious for money, for fame or renown. He saw the evils and the wrongs in the world and set himself to right them, as far as in him lay. He realized the power of the press as an agency of reform. His heart and mind were not confined to any race or creed or color. They were absolutely Catholic in the full sense. *The Catholic Review* speaks for itself and for its founder and director. It has won not only the respect of the Catholic world, but of the non-Catholic world also. All recognized in it a safe guide; and to make *The Catholic Review* a safe guide in matters that enter into the scope of journalism was the constant purpose of its founder. From that purpose he never swerved. He could not. He was too honest a man. In open questions he was the very spirit of gentleness and charity. In doubtful questions he was wise. His nature was averse to doing injury to any soul; but when he felt himself called upon to speak he was not of "the dumb dogs who would not bark."

Mr. Hickey's death was in keeping with his life. It was the death of a true Catholic. In reality his mortal sickness was a slow martyrdom wrought out in his home, in the midst of his family. He returned from a visit to Europe on March 12, 1888, apparently in the best of health.

His visit to Rome, his audiences with the Holy Father, gave him renewed strength and spirit in his work. Yet, in Rome, the City of the Pontiffs, the city which to him was always the capital of Christendom, he caught the germs of the disease—jaundice—that slowly wasted him away. He was taken sick shortly after his return. He rallied and struggled, his mind bright to the last. But he felt the hand of death long before the final call. His friends hoped against hope, wondering at his admirable resignation. He himself was never deceived. He arranged his affairs and placed himself in the hands of God. There was in him no agony at being torn away from all that made life really worth living. The will of God he always sought, and, recognizing, bowed to. His life was noble, and he was noblest in his death. All that he ever preached and taught in *The Catholic Review* he practised. To his devoted wife and family his loss would be irreparable were it not for the high and holy example of his life and death. To his associates in his work and friendship the loss cannot be measured. There never was a man more loving in his nature and better loved than Patrick Valentine Hickey.

The Catholic Review was but the beginning of Mr. Hickey's work as a Catholic journalist and publicist. Once its position and future were secured, he sought out other fields for Catholic enterprise. His aim was to promote the circulation of sound Catholic literature. He wanted good books, good newspapers, good reading of all kinds to be within the reach of all. So *The Catholic Review* was speedily followed by the *Illustrated Catholic American*, the Vatican Library publications, and *The Catholic American*. Thus did he advance the work of the propagation of the faith.

In 1871 Mr. Hickey was married to Miss Agnes Kavanagh, the daughter of Professor James W. Kavanagh, of the Irish Catholic University. Professor Kavanagh was an authority on educational matters and a writer of brilliancy and power. The marriage took place in Dublin, Mgr. Woodlock, the Bishop of Ardagh, being the celebrant. Miss Kavanagh inherited the intellectual gifts of her distinguished father and the graces of her religion and race. Mr. Hickey's home and household were those of a gentleman; and it must have been his hardest pang to be called away from one who was in every sense worthy of him, and from the beautiful children who surrounded him. He had nine children, one of whom went before him. To them, to his wife, to his sisters, he has left the highest heritage of a spotless name and noble example.

He was verily a "knight without fear or reproach."

That he was such a knight all who knew him will testify. His services to the Church, as we have stated, were formally recognized by both Pope Pius IX and Pope Leo XIII. By the Holy Father he was created a Knight of St. Sylvester and Commendatore of the Order of St. Gregory. All that he would ask for is prayer for the repose of his soul and that his work may not die with him.

On the feast of St. Valentine, a week before his death, he received the last Sacraments at the hand of his friend and pastor, Father Hill, of St. Paul's, the church from which he was buried. Father Hill has attended many a death-bed. To Mr. Hickey's family he said that he did not know whether to congratulate or sympathize with them on the death of one who was so fully prepared to meet his God. From the day of his anointment, up to the day before his death (Thursday, February 21), he received Holy Communion daily.

The solemn High Mass of Requiem was celebrated for the repose of his soul at St. Paul's Church, Court and Congress streets, Brooklyn, on Saturday morning, February 23. Rev. Wm. J. Hill was celebrant of the Mass, Rev. John M. Kiely, deacon and Rev. Patrick F. O'Hare, subdeacon, with Rev. James Donohoe as master of ceremonies. Besides the Rt. Rev. Bishop Loughlin there were present Rev. Charles E. McDonnell, representing the Archbishop of New York, and a great number of priests and members of religious communities, and sorrowing friends. Rev. Father Hill preached the funeral oration, which was worthy of a soul that has done heroic service in the cause of Catholic literature, and whose work will not die with him. May he rest in peace!

The Law Department, Notre Dame,

Less than half a century has passed since the University of Notre Dame was founded, but nevertheless it has attained to a high and honorable place among the leading educational institutions of the Union. In 1869, the authorities of the University extended its sphere of usefulness by establishing a law department. However, it was not until 1883 that it began especially to flourish or become particularly noted. In that year Mr. Wm. Hoynes, LL. D., of the Chicago bar, took charge of and re-organized it. He introduced a system of instruction, somewhat eclectic in its general features, in that it combined the most approved methods of teach-

ing followed in other law schools. Since then the number of students has steadily increased. The average ratio of increase has been made from eight to ten a year. Prof. Hoynes has labored so assiduously and effectively to promote the interest of the school that it now ranks favorably with the best law schools in the country. Since he assumed charge of it, the studies have been raised to the most approved plane, and an excellent library comprising about 2500 volumes has been procured.

Within the past year the old quarters of the law class in the main building became too small to accommodate the steady growing number of students and no alternative remained but to erect a new law building. This magnificent structure, the corner-stone of which was laid last spring is now completed.

The Moot-court library and lecture rooms are spacious, well lighted, well ventilated and exceptionally comfortable rooms, and afford pleasant quarters for the students of the law course.

The almost undivided attention of Prof. Hoynes is given to the Law Department and the enhancement of the general and individual welfare of the students of the law course. Living among them at the University he is accessible to them at any hour, and this seems greatly to facilitate their work and progress. Between the students and professors there seems always to exist a feeling of genuine friendship, if not real attachment, and much of the success achieved in the past may undoubtedly be attributed to this harmony.

The regular course covers a period of three years, but where students are entitled to advanced standing by reason of previous study they may finish in two years, attending meanwhile two lectures daily and the "Quiz" class. Even a shorter time has sufficed in some cases where young men satisfactorily acquitted themselves in the final examination.

Instruction is imparted by means of lectures, "quizzes" study of cases, Moot-court practice and the like.

Two lectures are delivered daily—one in the forenoon and one in the afternoon. An important factor in the course of instruction is the "quiz" class. At the "quiz" Prof. Hoynes, or one of his assistants, presides. This exercise, to which an hour is given, begins at the commencement of the year and continues daily until commencement. The Moot-court and debating societies, with their semi-weekly exercises, afford ample practice in public speaking. The Moot-court is regularly organized and cases are tried and argued in much the same manner as in actual practice in State and Federal Courts.

The lectures embrace and fully cover the various subjects of international law, contracts, torts, criminal law, medical jurisprudence, common law, equity and code pleadings, evidence, etc. Besides the regular faculty, consisting of Prof. Hoynes, Prof. John G. Ewing, and Hon. Lucius Hubbard, several lawyers and judges,

more or less prominent in the profession, from time to time deliver lectures on special subjects. Students are expected to attend the lectures on political science and logic in connection with the law. Those having the necessary time at their disposal, may attend lectures and classes in any of the other University courses, thus they acquire not only qualifications of a high order in the profession, but also a sound general education.

The success of the system of instruction here followed is evidenced by the fact that no graduate of the law course has yet failed to pass the most searching examinations to which candidates for admission to the Bar are subjected in this and some of the other states.

As to the practical nature of the instruction imparted, it is needless to say more than that many of the young men "put out their shingles" immediately after leaving here, and get along very well without going through the usual apprenticeship or study in a law office. The names of some of them have appeared in their state reports two or three years after graduation. Such evidence of success in the past on the part of the boys, appears to give pleasure to the Dean of the Faculty, and the zeal with which he enters into and does his work, seems to spread to the students generally and to inspire them in their labors.

P. E. B. in *Columbia Law Times*.

Books and Periodicals.

—The chief attraction of the March number of *The Art Amateur* is a superb colored plate of Jacqueminot roses. There is also a charming colored design of maiden-hair fern for tea-service decoration. The black and white designs include an exquisite decoration for a tête-à-tête set (forget-me-not), a plate (orchids), a panel (thistle-down), a Worcester vase, an altar frontal, an embroidered blotter, a decorative border (iris), four screens representing the seasons, and artistic letters to be carved in wood. The articles of practical value are in unusual profusion, even for this always well-filled magazine. Another of the interesting "letters to a young lady who asks if she can learn china painting," is accompanied by admirable instructions for pen-drawing, by Ernest Knauff (to be continued); for painting wild flowers, for painting pansies in water-colors, for executing an altar frontal, and for screen decorating. The hints to beginners in amateur photography are useful, as are those of "Architect" for home decoration. The numerous February Art Exhibitions are reviewed in an interesting way, and "Montezuma" in "My Note Book" tells the remarkable story of how he discovered a supposed "crayon," by Rosa Bonheur, to be a valueless forgery, though it sold for over \$700 at the recent Stebbins sale.

—The March *St. Nicholas* contains the beginning of a story by Joel Chandler Harris, called "Daddy Jake, the Runaway," which tells of child-life in the South in slavery times, and Kemble's pictures make it exceedingly life-like. The frontispiece of the number is a dainty maiden in sheeny satin,—*"Under the Mistletoe,"*—an origin engraving of remarkable beauty, by Frank French. There is a fairy tale called *"The Sun's Sisters,"* a Lappish story freely rendered by Hjalmar Hjorth Boyesen, with strong humorous illustrations by O. Herford. A very timely and novel article by Mrs. Burton Harrison recalls the reputation of *"Washington as an Athlete,"* a character in which he should certainly be popular with the rising generation. A fully illustrated sketch of Antinoüs is contributed by Eleanor C. Lewis, and following this is an article by W. Lewis Fraser, devoted to the *"Storm-bound Sparrows"* which suffered so severely in the New York blizzard just about a year ago. Another cold-weather story tells of life near Hudson's Bay,—*"When the Brigade Came in."* It is written by Sarah J. Prichard. Julian Ralph notes what did not happen when *"He Wrote to the Rats,"* in which W. H. Drake's pictures render valuable assistance. *"Sailor Boy Dromios,"* shows how an English and an American boy exchanged identities, enabling the American lad to assist in the bombardment of Alexandria. Toboggan parties cannot fail to be abashed by W. H. Gilder's sketch of sliding down a mountain in Siberia, entitled *"Downhill with a Vengeance";* it is illustrated with spirited drawings by Henry Sandham.

Personal.

—Welcome visitors to the College during the week were Rev. T. Walsh, Deadwood, Dakota, and Rev. J. Clancy, Woodstock, Ill.

—Mr. J. A. Ancheta, '86, of Silver City, N. M., has been elected Prosecuting Attorney for the district which includes his city. His many friends here send congratulations and best wishes for further honors.

—Mr. F. H. Taylor died on the 5th inst., at Niles, Mich., and was buried from the Church of the Sacred Heart, Notre Dame, on Thursday last. He was ninety-two years of age and was one of the first Aldermen of the city of Chicago. He was an old and honored friend of Notre Dame.

—It was a pleasure to all to see the genial Professor Stace once more within the College walls on Wednesday last, after the long absence occasioned by his recent severe illness. We are glad to state that Prof. Stace is rapidly convalescing, and we hope will soon regain his old-time health and spirits.

—The *Catholic Universe* is publishing a series of "reminiscences" of Mt. St. Mary's College, Emmitsburg, Md. A recent number contained

the following reference to the late Prof. Beleke, well known at Notre Dame:

"One day there arrived fresh from the fatherland a 'gentleman and a scholar' whose name was Beleke. He was certainly one of the very finest specimens of a first class Teuton, both physically and intellectually. When smoking his long pipe he might have been sketched by an artist as one who had come across the ocean in the 'goot frau,' described by Washington Irving. He had a large, well-formed head, round face, nose inclined towards a 'latitudinarian construction,' and small eyes set a little back so as to be almost concealed when laughing, which to our great joy, was of frequent occurrence. It was his exuberant flow of good humor that reminds one of the expression, 'laugh and grow fat.' I said that this was all to our great joy, and the more so because, at that very time, we were presided over by a 'prefect' who was never known to smile, but whose dark, sombre visage made the cold chills run down our backs. In fact, one solid square look from him made us feel guilty, whether we had done any mischief or not. I refrain from giving his name because he afterwards became a bishop, noted for his kindness of heart: zealous, pious, humble and as unpretentious as a child. But when prefect, at the time referred to, he was exactly as I have stated, and the extreme 'north pole,' so to speak, to the warm good nature of Prof. Beleke."

Prof. C. J. Beleke was an honored member of the Faculty of Notre Dame University from 1863 to 1865. He subsequently established a select school in Chicago, which after his death, in 1871, was successfully conducted up to last year by Prof. John P. Lauth, '67.

Local Items.

—Lent.

—Fasting.

—A word to Mr. Fehr: "J. V. is the man."

—We advise the elocution class to hire a hall.

—Frank Fehr, Centre Rusher, will captain the football team.

—The Columbians will display their histrionic talent on St. Patrick's Day.

—The regulations for Lent were read in the college church last Sunday.

—The lecture course has been a great success, owing to the efforts of the energetic committee.

—Arrangements are being perfected whereby oil will take the place of coal at the steam-house.

—Many of the boys are wickedly congratulating themselves that they are not yet 21 years of age.

—The Total Separation Society still prospers under the charge of a most efficient corps of officers.

—There are no victims of insanity on the upper floor of the main building: it is simply the singing classes at their work.

—It is reported that the Columbians on St. Patrick's Day will present the new and exciting drama: "In Expectation of the Decision."

—The "Philosopher" explained the sudden and numerous "calls" the other day by declaring there was a surplus of electricity in the air.

—An entertainment in honor of the festival of St. Patrick will be given by the Columbians in Washington Hall next Saturday, at 4 p. m.

—As a result of the supplications of prominent members of the Total Separation Society a half day's "rec" was granted Tuesday afternoon.

—Anyone who is desirous of proving himself public-spirited and of handing his name down to an admiring posterity could accomplish all this by reorganizing the lamented defunct Cornet Band.

—The Philosophers enjoyed an excursion to Michigan City on Thursday last, the festival of St. Thomas Aquinas, and were hospitably entertained by Charles Murdock, '86, and his amiable mother. An interesting report of the trip will be given in our next number.

—Notre Dame, the great University of the West, has six hundred students, the largest number of any Catholic college in America. Father Sorin's afternoon of life is made glorious with the prosperity of the noble seat of learning which he founded.—*Colorado Catholic*.

—At the 17th regular meeting of the Sorin Literary and Dramatic Association, held in St. Edward's Hall, the following young gentlemen took part in a debate which will be concluded at the next meeting: C. Koester, J. Hagus, B. Bates, D. Quill, H. Connolly, W. Wilson.

—A reward of thanks will be given to the one furnishing information tending to the detection of the one who aroused Sorin Hall with such an unearthly ringing of the electric bell Monday night. A punishment of 4000 lines will be awarded the perpetrator of the deed.

—Some one started the report that there would be an inspection Tuesday afternoon, and great excitement was visible in military circles. Rifles were cleaned and "good clothes" were donned, and there was considerable agitation until it was discovered that the rumor lacked foundation.

—Freddie says that when it comes to writing "random lines" he is not slow about it himself. He dashes off the following as a sample:

A Thomas cat sat on the backyard fence,
And let out an awful whoop,
A bootjack struck him in the rear,—
Thomas is "in the soup."

—The football team is preparing for a short spring season. There are two vacancies in the eleven caused by the absence of Messrs. Sawkins and Springer, who were two of the best players we had. If a game can be arranged with Michigan University it will be an interesting one, as the two teams are well matched. As for Albion, the boys are confident of their ability to defeat them.

—LAW DEPARTMENT.—The Debating Society did not meet Wednesday evening on account of the disputation held by the members of the Philosophical Society.—The case of the state vs. Latimer still hangs fire in the Moot-court.

It will take two evenings to finish the case.—Prof. Hoynes is lecturing to the afternoon class on the subject of negotiable instruments.—The lectures on criminal law are nearly finished.—The lectures on Copyrights and Trademarks have been concluded.—Very thorough work is being done in the Quiz class, and all should make it a point to attend.

—Very Rev. Father General said Mass in St. John the Evangelist's Chapel, St. Edward's Hall, and preached a beautiful sermon on the devotion of the month of March—devotion to St. Joseph. His impressive words made eloquent by the fervor of his love for the great Saint, whom he credits with a large share of his success for the past forty seven years, cannot fail to make a life-long impression on the minds and hearts of the Minims: they must have a saving, a blessed influence on them through life, but more especially at the supreme moment when St. Joseph's aid will be most needed.

—The devotion of the Forty Hours' Adoration of the Blessed Sacrament began at Notre Dame on Sunday last, when Solemn High Mass was celebrated by Rev. Father Fitte, after which the procession and exposition of the Blessed Sacrament took place. During three days the high altar in the church was beautifully and richly decorated, and innumerable lights burned before the Throne of the Lamb, while devout worshippers were in constant attendance. The Catholic students of the University approached the Holy Table in a body, and made edifying visits to the Blessed Sacrament. The devotions concluded on Tuesday evening, when the litanies were chanted, after which the procession of the Blessed Sacrament took place, followed by solemn Benediction given by Rev. President Walsh.

—The most enjoyable feature of the lecture course thus far was the entertainment given by the Harvard Quartette in Washington Hall last Friday evening. The programme consisted of solos, duettes, trios and college songs by the Quartette, all of which were rendered in so pleasing a manner as to call forth enthusiastic *encores*, and in some cases a double response was insisted upon. The Harvard Quartette is probably the best organization of its kind in the country. It is composed of four exceedingly fine voices, and the nicety and harmony with which they blend is almost perfection itself. The college songs delighted the audience, and the tragical cantata at the closing of the programme was excellent. It was a delightful entertainment, and throughout the satisfaction of the audience was extreme.

—THE ACADEMY.—Wednesday, the eve of the day of St. Thomas, the Academy honored by the name of this patron of schools held one of their interesting and creditable debates. Preparatory to the real work of the evening, Father Fitte, the Reverend Director of the society, touched briefly on the predominant qualities

that characterized the teachings of this learned scholar, wise philosopher, and great saint. He was followed by Mr. Goebel who lightly reviewed in an entertaining manner the life of the Angelic Doctor. The subject of the thesis defended by Mr. Hummer was "Intelligence in Animals," and on another page may be found his able paper. He maintained in his argument, with sound logic and clear reasoning, that animals have neither intelligence nor reason. This paper showed earnest study and deep thought, expressed in a lucid and philosophical style. Mr. Adelsperger was the first objector; and to overthrow the thesis he presented ingenious syllogisms replete with illustrations, but all were ward off. Mr. Morrison, the second objector, was more persistent in the stand he took to establish something higher than instinct as the sole impulse of higher animals to action. There were many good points in his objections to which he staunchly adhered; but finally, after a clear analysis of the subject he became convinced that despite what one would like to believe it was after all only a blind impulse that prompted the dog or the horse to acts of seeming intelligence and understanding.

Rev. President Walsh closed the highly successful meeting with an instructive eulogy on the great Doctor, and he remarked that a student may estimate the progress he is making in philosophy by a test of the appreciation in which he holds the works of St. Thomas.

—A "RHAPSODIE HONGROISE."—Last Saturday occurred the first annual banquet of the celebrated Total Separation Society. No invitation was accorded the representatives of the press, but vague rumors of this great event having reached the auricular members of the local editor of the SCHOLASTIC, a reporter was sent out with instructions to obtain a full report of the meeting at any cost. Having ascertained by some clever work that the society would first assemble in Washington Hall, the reporter obtained the password from Billy Patterson in consideration of a package of Old Judge, and secured admittance to the Hall where he awaited developments. The meeting was short. The President, Mr. Prudhomme, sat upon the stage surrounded by Secretary Hepburn, Treasurer Thomas Coady and other dignitaries, and called the association to order. He then said: "Today, fellow-members, will be the first annual banquet of this grand organization. (Cheers and smacking of lips.) The feast is prepared and we will go to it. (Mad rush for the doors. Outbreak finally calmed.) First, however, we will listen to reports of the officers." (Mournful silence.) The Treasurer's report showed \$500.17 on hand and nothing with which to pay for the banquet, and on motion of A. Eugene O'Flaherty the Treasurer was ordered to pay the expenses out of his own pocket, and take the society's note for the amount. The keeper of the Bear Trap reported nothing new in his quarter. The

Librarian announced the receipt of several comic almanacs and a number of prohibition tracts together with a book of campaign songs and one of comic valentines. He was instructed to purchase forty baseball guides for the coming season, and on motion of Mr. Schmitz an adjournment was had to the banquet hall where the following choice dinner was served:

MENU.

Potage Vermicelli (Qui est ce qui est dans le potage?)
 Jiblets a la half shell.
 Suckers. Codfish. Whale.
 Dindon aux truffes sauce de Huckleberry.
 Fillet de bœuf aux champignons.
 Gigot de caper au sauce de mouton.
 Haricot celestial (Heavenly hash).
 Petit pois de asparagus.
 Vert blé a la cholera mixture.
 Pommes de terre a la Irishman.
 Pie a la "Store."
 Fromage a la Limburger.
 Prickly Pears. Nuts (chestnuts et peanuts a la Italian).
 Dates (from ancient history). Figs.
 Crème glassé, a la Tutti Frutti.
 Cake a la railway sandwich.
 Café. Wun-Lung Tea.
 Cigarettes (Old Fudge et a la Duke of Cameo.) Cigars—
 Habana de Cabbage.
 Punch a la Romaine ("Punch, brothers, punch with
 care"). Mumm's keep dry.
 "Bummeroy Sec." a la Fehr.
 Piper Hide-and-Seek.

After partaking of this elegant spread all were in a happy mood, and Mr. Schmitz started to read a poem entitled, "A Lay of Modern Times" purported to have been "laid" week before last. After reading one verse he was asked to desist. Mr. Prudhomme responded to the toast, "Our Society"; Mr. B. Melady to "Our Former Members," and Mr. A. Eugene O'Flaherty to "Our Common-Ordinaries," after which Emmanuel Göke sang a Spanish song, in the midst of which the members adjourned to finish their cigars in the outer air, well satisfied with the success of their banquet and with feelings of regret for the Treasurer who was to pay for the same. (Translations of the menu may be had on application to the Literary Editor.)

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ahlrichs, Amador, Adams, Alvarez, J. T. Brennan, Bretz, Burns, Brookfield, Burger, Blessington, Bruggemann, Brewer, H. P. Brannick, Barrett, Bronson, C. Brown, Beckman, Brelsford, Blackman, Crooker, Cassidy, S. Campbell, E. Chacon, Casey, Carroll, Cavanagh, Carney, T. Coady, P. Coady, Chute, Combe, Dacy, Dore, Delaney, Dougherty, Davis, Dinkel, Dungan, Eyanson, Freeman, Finckh, Fehr, Franklin, Ford, Fitzgerald, Fack, Grange, Goebel, GIBLIN, Gallardo, Garfias, Gallagher, Goblen, Hepburn, Houlihan, Healy, Hughes, L. J. Herman, M. Howard, Hempler, Hoover, Hill, Heard, Hummer, Karasynski, F. Kelly, Kenny, Knoblauch, Kohlmann, Louisell, Lahey, Lesner, Lozana, Leonard, Lappin, F. Long, L. Long, Larkin, H. Murphy, McErlain, H. McAlister, Mackey, Jno. McCarthy, Madden, J. T. McCarthy, McGinnity, W. Morrison, W. Meagher, Melady, H. C. Murphy, McAuliff, Mahorney, Major, K. Newton, Nester, A. O'Flaherty, W. O'Brien, O'Shea, Ohlwine, O'Hara, L. Paquette, Prichard, Prudhomme, Patterson, C. Paquette, Powers, Robinson, Reynolds, Rourke, W. C. Roberts,

Rothert, Roper, C. S. Roberts, Stewart, Schmitz, Steiger, J. B. Sullivan, Stephenson, H. Smith, G. Soden, C. Soden, Spencer, Toner, Tiernan, V. Vurpillat, F. Vurpillat, Wynn, Woods, Wade, Welsh, C. Youngerman, F. Youngerman, W. Cartier, Zeller, Zeitler.

JUNIOR DEPARTMENT.

Masters Adelsperger, J. Allen, W. Allen, Ayer, Aarons, Adler, Anson, Beaudry, Brady, Blumenthal, Boyd, Bailey, Baltes, Bronson, Bradley, T. Cleary, Cunningham, Crandall, Ciarcoschi, J. Connors, Case, Cass, Connelly, Collins, Cauthorn, Chute, E. Du Brul, Devine, Dempsey, Dunning, Darroch, Doherty, L. N. Davis, Dcs Garennes, Ernest, Erwin, Elder, Flannigan, Falvey, C. Fleming, P. Fleming, Frei, J. Fitzgerald, C. Fitzgerald, Green, Gappinger Goodson, R. Healy, P. Healy, Heller, Hesse, Howard, Hinkley, Hoerr, Hughes, Hanrahan, Hague, Hennessy, Hahn, Hammond, Ibold, Jackson, Jewett, Joslyn, Kearns, King, A. Kutsche W. Kutsche, Kellner, Kearn, Kearney, Kelly, Mahon, Maher, Maurus, Monarch, Morrison, J. Mooney, Mackey, Merz, McCartney, McCarthy, McGrath, McIvers, J. McIntosh, L. McIntosh, McPhee, McLeod, McNulty, F. Neef, A. Neef, Noe, O'Neill, O'Mara, G. O'Brien, Priestly, Populorum, Pechoux, Prichard, F. Peck, J. Peck, Palmer, Quinlan, Reinhard, S. Rose, E. Roth, Rowsey, I. Rose, C. Schillo, F. Schillo, Sheehan, C. Sullivan, Spalding, Sutter, L. Scherrer, Smith, Sachs, Sloan, Staples, Talbot, Tetard, Towne, Thorn, Wright, Walsh, Welch, Weitzel, F. Wile, Wood, Williamson, Wilbanks, Williams.

MINIM DEPARTMENT.

Masters Ackerman, Bates, Blake, Barbour, Bruel, T. Burns, J. Burns, Bryan, Brown, Blease, Connelly, Cornell, W. Creedon, C. Connor, W. Connor, Crandall, Cudahy, Downing, Durand, Doherty, Dorsey, J. Dempsey, F. Dempsey, Dench, M. Elkin, E. Elkin, F. Evers, G. Evers, Elder, Finnerty, Falvey, Foster, Fanning, Grant, Greene, Goodwillie, Gregg, Goodman, Gerber, Girardin, Gray, Hendry, Hagus, Hedenberg, Henneberry, Jonquet, Kane, Kroolman, Kirk, Keeler, Kaye, Koester, Kehoe, Lansing, Levi, Livingston, Londoner, Lonergan, Lee, J. Marre, A. Marre, Maternes, Marx, Minor, Mattas, McDonnell, McDanel, McGuire, Mooney, Mayer, Montague, C. McCarthy, J. McCarthy, Miller, Marr, Morrison, C. Nichols, Neenan, O'Neill, Oppenheimer, Parker, L. Paul, C. Paul, Powell, Roberts, Seerey, Snyder, Seidensticker, Stone, Steineman, Stephens, Stange, Thornton, Taylor, Trujillo, F. Webb, R. Webb, Wever, Washburne, Wilcox, Wilson, Watson.

Class Honors.

PREPARATORY DEPARTMENT.

R. McNally, F. Powers, J. Hepburn, P. Houlihan, A. Karasynski, H. Murphy, A. O'Flaherty, J. Bretz, J. Foster, H. Robinson, A. Ahlrichs, M. Cassidy, J. Burns, M. Louisell, E. O'Brien, E. Blessington, F. Youngermann, F. Lane, J. O'Shea, T. Wade, J. Lesner, S. Campbell, J. Toner, W. Roberts, H. Steiger, R. Zeller, J. Lappin, P. Patterson, T. Wynn, F. Kelly, J. Dougherty, G. Long, C. Youngermann, W. Campbell, C. Brown, F. Kohlman, T. Smith, R. Davis, L. Pim, T. McKeon, W. Blackmann, J. Darroch, P. Inks, L. Ohlwine, R. O'Hara, R. Fitzgerald, F. Vurpillat, P. O'Flaherty.

List of Excellence.

PREPARATORY DEPARTMENT.

Latin—M. Quinlan, L. Scherrer, H. Cauthorn, J. Fitzgerald, O. Ibold, M. Joslyn; *Algebra*—O. Ibold, M. Louisell; *Arithmetic*—C. Youngermann, W. Covert, P. Bryan, G. Jackson; *United States History*—H. Robinson; *Geography*—Kohlman; *Grammar*—H. Robinson, C. Heard; C. Youngermann, G. Knoblauch, Jno. McCarthy, J. Kenny, A. Karasynski, J. Bretz, H. Steiger, R. Fitzgerald, G. Long, J. Allen, C. Merz, W. Young, H. Aarons; *Christian Doctrine*—P. Bryan, J. Howard; *Reading*—G. Lamon; *Orthography*—G. Lamon.

St. Mary's Academy.

One Mile West of Notre Dame University.

—The Misses K. Gavan and L. McNamara were the readers at the meeting of last Sunday evening; Miss Crane gave a recitation which was favorably commented upon by Rev. Father L'Etourneau who presided.

—Rev. Father Zahm, whose interest in the pupils he brings from Colorado is untiring, gave them the pleasure of a sleigh-ride to Niles last Wednesday. Needless to say they enjoyed it to the fullest extent, and beg to offer thanks for the privilege accorded them.

—The Forty Hours' Devotion began on Sunday last with High Mass, and closed Tuesday evening with Benediction of the Blessed Sacrament. The altar was beautifully decorated with choice cut flowers, the offering of some of the pupils; and, better than all, the perfume of prayers ascended continually during the days of exposition.

—The visitors registered at St. Mary's for the week just closed were: Rev. Father Walsh, Deadwood, Dakota; Mr. and Mrs. F. J. Moore, Mrs. J. Turner, Mrs. J. Brown, H. B. McKloem, Mrs. M. J. Reilly, J. M. Reilly, Miss Walsh, Mrs. D. Soper, Mrs. J. V. Northam, Chicago; Mrs. J. Ryan, Detroit, Mich.; Mr. and Mrs. J. B. Goodman, Mrs. C. D. McPhee, Denver, Col.; Mrs. T. Donnelly, Michigan City, Ind.; P. J. Van Mourick, Houghton, Mich.; Mrs. S. E. Harper, Lake Geneva, Wis.; F. H. Tappinger, Kendallville, Ind.; Miss K. Young, New York city.

—Professor M. F. Egan gave another of his fine lectures on Wednesday evening. "Tennyson" was his subject; and after his careful analysis of Tennyson's poems, style, etc., a new interest must be felt not only in the Laureate's works, but in all poetry; for Mr. Egan showed the way to make a study of poetical productions, not alone for the pleasure to be derived from such a study, but as a means to elevate and ennoble. For suggestiveness alone the lecture was valuable to the student of literature; and as a criticism of England's great poet, it could not be surpassed.

Public Opinion.

Liberty of thought and word and action is a prerogative valued by all; and of the Americans particularly is it a characteristic to be independent. Yet a knowledge of human nature teaches us that, generally speaking, they who assert their independence loudest are the persons who are veritable slaves to public opinion. By "public opinion" is meant the views of the majority of people as expressed in newspapers, books, lectures and conversations.

Taken in its widest sense, the concurrent opinion of the majority is, as a rule, on the side of right; literary efforts, labor in the arts and sciences, and indeed all worthy actions, are taken at their proper value by the world, and receive their meed of praise.

Certain conditions may lead to a false estimate once in a while; but, like the magnetic needle which after a few oscillations points to the north, the world's opinion, after slight variations, returns to its standard of right and wrong.

All law-abiding people respect the opinions and views of the world, and shape their conduct in such a way that no offence is given. Notoriety due to any violation of the world's dictation, when born of common sense and propriety, is not enviable; and insensibility to the requirements of courtesy and good breeding leads to a grave of dishonor.

The inherent desire to win the applause of those around us is the incentive to heroic deeds; and history would have lost many of its most illustrious names and countless records of noble actions were it not for this spur. True, it is a motive ignoble when compared with the animating spirit of those whose every aspiration is dictated by the supernatural; yet any motive that raises man is worthy of consideration. What is it that actuates the literary man to put forth his best endeavors; the politician to adopt measures sometimes repugnant to him? Is it not the desire to win the applause of men?

Each one lives and moves in a world of his own; those immediately surrounding him form his audience, and to them he looks for praise. The school-girl is spurred on to special efforts by the knowledge that she has it within her own power to make the opinion of her teachers and companions favorable if she but use the means at her disposal. Emulation is excited among scholars, and respect for others leads to respect for the rules, etc.

In the little circle that surrounds the petty politician, there is often a spirit of union, due only to the fear of some to brave the opinions of that little world. The dangers arising from a slavish subjection of one's ideas to others become manifest when we look around and behold so much good left undone, so many lives wasted and, worst of all, so many souls lost through degrading human respect.

When the school-girl fears to do right, when the politician stoops to deceit for "the party," and the human being sells his immortal soul, then it is that respect for public opinion becomes a chain to drag its victim down. The words of praise the world bestows when we can look

up to Heaven with a clear conscience are not to be slighted; but the adverse criticisms we may hear should serve to raise our standard of perfection without proving a source of discouragement. Great men of all ages have suffered the loss of honor and respect for slight causes, and indeed sometimes without cause, and shall we hope to pass through the world unscathed?

When an Aristides and a Socrates of ancient times, and countless numbers of benefactors of mankind in modern times have been treated with ingratitude, the world's opinion should be of little moment unless its effect be to elevate and ennoble us. No better lesson is there to enforce our meaning than the epitaph inscribed over Butler: "He asked for bread and received a stone."

To all of us the *Hosanna* of Palm Sunday may sound sweet; but Good Friday with its *Crucifixus* follows, and, like Him who is our Guide in all things, let us learn to forget all save that there is a morn of resurrection.

IDA J. BUB (Class '89).

Roll of Honor.

[For politeness, neatness, order, amiability, correct deportment and observance of rules.]

SENIOR DEPARTMENT.

Misses Arnold, Ansbach, Anson, Ash, E. Balch, Bub, Bates, Burton, Beschameng, Bogner, Butler, Brewer, Barron, Bush, M. Beck, Barber, Coll, Currier, Compagne, Connell, Canepa, Donnelly, Ducey, M. Davis, Dempsey, Dority, Dorsey, M. Dunkin, N. Dunkin, Flannery, Fursman, J. Fox, L. Fox, Griffith, Geer, M. Gibson, N. Gibson, Gordon, Harriman, Hertzog, Hammond, Harlen, M. Horner, I. Horner, Hurff, Healy, C. Hurley, K. Hurley, Harmes, Hepburn, Hutchinson, Haight, Haney, Hellmann, Hubbard, Henke, Irwin, Kingsbury, C. Keeney, Ledwith, Lewis, Meehan, McNamara, Moore, Marley, C. Morse, McCarthy, McCune, Nester, Nacey, Nicholas, O'Brien, Prudhomme, Parker, Quealey, Quinn, Rend, Robinson, Regan, Roberts, Rentfrow, Spurgeon, Studebaker, Schiltz, Sauter, Taylor, Tress, Van Horn, Van Mourick, Violette, Wright, Wehr, Zahm.

JUNIOR DEPARTMENT.

Misses Barry, E. Burns, M. Burns, Campbell, Churchill, M. Davis, B. Davis, C. Daly, Dempsey, Dolan, Dreyer, Erpelding, Ernest, M. Fasdict, G. Fasdict, Griffith, A. Graves, Göke, Hoyt, Johns, Kloth, Kelso, Lauth, Levy, M. McHugh, M. McPhee, Miller, Northam, O'Mara, J. Patrick, Patier, Reeves, Regan, Rinehart, M. Smyth, J. Smyth, Scherrer, M. Schoellkopf, I. Schoellkopf, Soper, Sweeney, Thirds, A. Wurzburg, N. Wurzburg.

MINIM DEPARTMENT.

Misses E. Burns, Crandall, Kelly, L. McHugh, Moore, Palmer, Papin, Scherrer, S. Smyth, Zengeler.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED.

ADVANCED COURSE—Miss H. Guise.

GRADUATING CLASS—Misses M. Rend, L. Van Horn.

1ST CLASS—Miss A. Reidinger.

2D DIV.—Misses J. Dority, E. Flannery, O. O'Brien.

2D CLASS—Misses M. Barry, K. Gavan, M. Horner,
3D CLASS—Misses H. Coll, L. Ducey, M. Davis, A. Donnelly, C. Moran, M. Smith.

2D DIV.—Misses J. Currier, C. Hurley, M. Piper.

4TH CLASS—Misses M. Ansbach, L. Dolan, J. English, M. Gibson, E. Healy, N. Morse, E. Quealey, I. Stapleton.

2D DIV.—Misses I. Bub, M. Clifford, F. Hertzog, M. Hull, M. Yungblut, E. Linneen, M. McPhee, L. Meehan, A. Regan, E. Wright.

5TH CLASS—Misses E. Balch, M. Bates, M. Beck, A. Caren, E. Dempsey, M. Fitzpatrick, N. Gibson, L. Henke, E. Lewis, L. Nelson, G. Wehr, N. Wurzburg.

2D DIV.—Misses T. Balch, M. Churchill, D. Davis, M. Flitner, J. Fox, A. Koopman, M. McHugh, F. Marley, H. Nester, E. Nester, M. Papin, A. Penburthy, C. Prudhomme, M. Schoellkopf, M. Smyth, R. Van Mourick, B. Wagner.

6TH CLASS—Misses E. Burns, M. Burton, Bush, M. Coll, L. Dreyer, M. Dunkin, N. Dunkin, E. Ernest, M. Fasdict, M. Geer, A. Hammond, L. Hubbard, F. Kahn, C. Keeney, A. Keeney, M. McCune, M. Northam, A. O'Mara, H. Pugsley, B. Quinn, G. Rentfrow, L. Reeves, G. Roberts, L. Sauter, I. Schoellkopf, K. Sweeney, L. Taylor, B. Webb, J. Zahm.

2D DIV.—Misses E. Barber, C. Beck, S. Brewer, M. Burns, S. Campeau, J. Connell, I. Cooke, C. Daly, E. Davis, M. De Montcourt, G. Fasdict, M. Haight, S. Hamilton, P. Harmes, B. Hepburn, M. Harriman, M. Kelso, B. Kingsbury, J. Ledwith, L. Levy, K. McCarthy, M. Miller, E. Nicholas, L. Parker, M. Patier, D. Spurgeon, B. Smith, A. Thirds, B. Webb.

7TH CLASS—Misses M. Ash, F. Burdick, R. Canepa, A. Cooper, C. Dorsey, V. Erpelding, A. Graves, S. Göke, M. Hagus, M. Hoyt, L. Johns, E. Kaspar, C. Kloth, J. Patrick, C. Quealey, A. Schrock, F. Soper, M. Thayer.

2D DIV.—Misses K. Barry, M. Davis, L. McHugh, F. Palmer, E. Regan.

8TH CLASS—Misses B. Davis, V. Kelly, M. McHugh, M. Rose, N. Smith, J. Smith, M. Watson.

9TH CLASS—Misses P. Griffith, K. Moore, M. Scherrer, I. Zengeler.

10TH CLASS—Miss E. Burns.

HARP.

8TH CLASS—Miss B. Davis.

4TH CLASS—Miss E. Nester.

GUITAR.

3D CLASS—Miss M. Burton.

5TH CLASS—Misses L. Griffith, F. Marley.

6TH CLASS—Miss M. Haight, J. Fox.

VIOLIN.

Misses M. Fursman, H. Studebaker, L. Johns, H. Nester, M. Northam.

CORNET.

Miss J. Dority.

MANDOLINE.

Miss S. Smith.

VOCAL DEPARTMENT.

1ST CLASS—Misses K. Gavan, H. Guise, C. Moran.

2D CLASS—Misses C. Dempsey, M. Barry.

2D DIV.—Miss L. Meehan.

3D CLASS—Misses B. Hellmann, E. Balch, F. Marley.

2D DIV.—Misses J. Dority, O. O'Brien, I. Horner, M. Horner, M. Fitzpatrick, M. Linneen, T. Balch, L. Dolan, I. Bub.

4TH CLASS—Misses F. Hertzog, U. Bush, G. Rentfrow, E. Hamilton, J. English, M. Schiltz, K. Johnson, M. Piper, C. Beck, C. Prudhomme, E. Healy, A. Keeney.

5TH CLASS—Misses A. Grace, G. Wehr, M. Anson, C. Haight, H. Nester, L. Nester, I. Webb, M. Duncan, M. Thayer, M. De Montcourt.

LENT derives its name from the Saxon word "Lencten" (lengthening days or spring time), for it was the spring fast, just as we are indebted to the Saxon word "Faesten," to restrain, for the word fast.